

The American Friend

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Through Open Windows

GLIMPSES OF OUR MISSION FIELDS

That in Thine Hand

MILTON H. HADLEY

Depression and Its Cure

CLARA I. COX

Our Unearned Income

CHARLES O. WHITELY

Man's Opportunity

AN EDITORIAL

ON THE HORIZON OF THE CHRISTIAN CHURCH

ABNORMAL MENTALITY NOT CAUSE OF CRIME

At a meeting of the American Orthopsychiatric Association in Baltimore, February 18, it was declared that heredity plays a small part in filling prisons and institutions for mental troubles. Most criminals go wrong because of unfavorable home conditions, not because they are mentally deficient, said Dr. Amos T. Baker, psychiatrist of Sing Sing Prison, New York. He said the mentality of most criminals compares favorably with that of the law-abiding population. Only approximately two percent of convicts are insane and approximately 15 percent are feeble-minded, Dr. Baker reported. The ethical level of the community where a man grows up, he said, is what determines whether or not he becomes a criminal. The modern gangster type of criminal has about the average mentality, he has found. Forgers average the highest in mentality and convicts guilty of assault the lowest. Most murderers, Dr. Baker said, have a normal mentality.

WITH VANGUARD OF CHRISTIAN EDUCATION

The staff members of the forty-three leading Protestant denominations in North America have the very latest news in the development of Christian education, for it is they who are making that news as they cooperate through the International Council of Religious Education. Just at present they are engaged in building the International Curriculum Guide, which is a brand new undertaking and which includes in its scope some consideration of every phase of Christian education. It is an outline of a comprehensive program of Christian education. Those who are privileged to attend one of the summer leadership schools conducted by the International Council of Religious Education in 1932 will hear the latest news in Christian education, and they will share in making later news. Whatever their work may be—teaching kindergartners, counseling young people, administering the Sunday school, preaching sermons, teaching training courses, supervising county programs—there will be something new and helpful for them, and their experience and knowledge will be used in carrying Christian education another step forward. The outline of the program of the schools shows unusual variety in the opportunities offered. The cost is low; the locations are attractive; the results are inspiring.

JOIN IN GREAT YOUTH MOVEMENT QUEST

The International Older Boys' and Girls' Camp Conferences are the agencies in which young people of many of the Protestant denominations and of a number of state and provincial councils join in great and far-reaching quests together. At the annual meetings of the International Council in February of this year, the functions and purpose of these camps were re-defined, as follows: (1) To bring together small groups of young people who have committed themselves to a thoroughgoing application of Christian principles in the various fields where stress and struggle are involved at present, such as war and peace, industry, race relations, etc. Such a fellowship would give these young people an opportunity, with reliable resource leaders, to chart constructive courses of action, to reinforce each other, and to exercise a constructive influence upon the total youth program of the church. (2) To bring together representatives from the various constituent agencies of the International Council to study needs and launch far-reaching field emphases, in cooperation with the Young People's Work Professional Advisory Section, and the Christian Youth Council of North America. (3) To give special

training in cooperative work to representatives from county and state youth councils. (4) To do pioneer work in principles and techniques of camp administration. (5) To give representative young people a share in the curriculum-making processes of the International Council of Religious Education. (6) To provide a graduate experience for those who have been selected by denominational leaders after completing the course in denominational conferences.

UNEMPLOYMENT INSURANCE FOR WORKERS

The principle of unemployment insurance as partly a responsibility of industry in order to give more economic stability to workers was endorsed at the February meeting of the directors of the National Board of the Young Women's Christian Associations in New York. The resolution adopted was as follows: "Believing that the burden of unemployment should be considered as partly a responsibility of industry and that workers' economic security should be safe-guarded as far as possible, the National Board of the Young Women's Christian Associations endorses the principle of unemployment insurance, and recommends to the local Associations that they interest themselves in state action." This action on the part of the national group is directly in line with the expressed interest of many local associations in unemployment insurance. "For many years this whole question of unemployment has been a matter of great concern to the Young Women's Christian Associations everywhere, not only because of its effect on the whole social order but particularly through the harm it does to the great numbers of our members who are directly and indirectly affected. Because local Associations are acutely aware of what such unemployment means to women and girls they are interested not only in immediate measures of help and relief but also in constructive proposals for remedying the situation."

COMING WORLD'S SUNDAY SCHOOL CONVENTION

The Eleventh World's Sunday School Convention to be held in Rio de Janeiro, July 25 to 31, should prove a significant gathering for several reasons. It was earnestly wanted by the workers of Brazil since 1910 when they asked first when the convention was at Washington, D. C. The invitation was repeated each quadrennial, at Zurich, at Tokyo, at Glasgow, and finally at Los Angeles in 1928 it was accepted upon the urgent insistence of a delegation of seventeen leaders who pressed the claims of their city, their country and their continent. Sunday school workers will be pioneering as this is the first convention in the world series to be held south of the equator, and the first representative world gathering that South America has ever entertained. Brazil is a mighty country, its twenty states being larger than the forty-eight of the United States. Its population is forty millions of people and their capital, Rio de Janeiro, is one of the most beautiful cities in the world. The continent teems with immense possibilities of every kind. Most significant is the fact that the convention is coming at a very strategic time in the history of Latin America. Within the past eighteen months there have been more revolutions than in the preceding one hundred and fifty years. Those who attend will be making by their very presence a vital contribution to the ongoing of evangelical Christianity. A splendid delegation is in the process of formation that will probably total about 2,000 persons. Full information regarding rates and routes of travel may be had from the World's Sunday School Association, 216 Metropolitan Tower, New York City.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, EDITOR

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EDITORIAL

Man's Extremity Is Man's Opportunity

IT is generally stated differently: Man's extremity is God's opportunity. And so it is, but it is often man's as well. May we look at the question briefly from the point of view of the present financial situation and its relation to our contributions to the work of Christ and the Church.

In the first place, let it be freely conceded that for the great majority of our members, this is a period of financial and mental stress in which difficult adjustments are necessitated. For many, income has been greatly reduced, if not largely lost, and the very problem of actual existence has become a serious one. While the situation has been less serious for others, there are but few who have not had to reckon bravely with existing conditions. Inevitably, therefore, there has been a decrease in our general contributions to Christian benevolences. This is the natural accompaniment of man's extremity.

We should not overlook, however, the other side of the picture. It requires one kind of religion to give out of our comparative abundance when times are prosperous. It requires quite another kind to give out of our poverty when the years are lean. In the former case, we may give rather indifferently as a matter of good habit without feeling a sacrificial concern for the causes to which our contributions go. In the latter case, out of our very need we give something of our own life. The cross of Christ becomes a fresh reality to us when our gifts to him become a real sacrifice. It is then that we experience the great Christian paradox: the burden becomes light and the yoke becomes easy. We find new peace in the realization that as we have entered into the passion and sacrifice of our Lord, we have likewise entered into his joy and triumph. Out of this renewed devotion, creation takes on for us a new smell as it did for George Fox. Thus, out of man's extremity, comes his opportunity, if he can but see it.

After all, despite the depression, is the decrease in benevolent giving as inevitable as we have assumed above? That it is in individual cases, all would agree, but is it so inevitable, taking our membership as a whole? On the basis of conventional interest and giving, yes. On the basis of rekindled altars and devotion, no. If our members would give an average of three cents per week for the year, our benevolence budget would be overpaid by approximately twenty thousand dollars! There are comparatively few

Friends who, with all their difficulties, could not manage this much of a contribution. Certainly their lives would be enriched by making it. We are doubtless suffering from the too easy assumption of inability to give in the face of financial stress. Most of us not only can continue to give, but our gifts, marked with unwonted sacrifice, will mean more, both to ourselves and to the work which they support. An outpouring of such sacrificial devotion between now and March 31st would energize the Society of Friends with such spiritual power as it has not known for generations. Out of weakness would come forth strength. This, our extremity, is indeed our opportunity.

Friends and the Emergency In the Far East

NOT many days ago we received a letter from an alert and vigorous-minded reader who said that as he had been reading THE AMERICAN FRIEND from week to week he had been amazed at our lack of a sense of the emergency of the Far Eastern situation. After citing the fact that the newspapers are carrying atrocity stories against Japan as they did against Germany during the Great War, and after raising such questions as the presence of nearly the entire American fleet in the Pacific, provisioned for a year, the backing of projects in Manchuria by American financial interests and the shipping of munitions and explosives from this country to the belligerents, our correspondent asked, "Where are all the peace advocates? Are they still fighting over a policy?"

It is true that we have been rather chary of editorial pronouncements on the Sino-Japanese crisis. None the less, we have the keenest sense of the emergency of the situation. In the face of confusing and baffling difficulties, however, it is the part of wisdom not to make confusion worse confounded by urging policies, not sufficiently considered, that might aggravate rather than help the situation. Furthermore, we have felt that on the whole our State Department has dealt with the problem wisely and in a fine spirit, and we have refrained from doing or saying anything that would seem to distract its purpose and policy.

The principal issue raised within recent weeks has had to do with the economic boycott as a form of effective and advisable pressure upon Japan. The proposal of such a boycott has had wide and influen-

tial support and the fact that Friends have been asked to support it as an emergency peace measure, indicates the confusing and perplexing nature of the problem. It further indicates how very complicated are the questions which pacifists are called upon to face in such emergencies. In the first place, a boycott involves the fate, not merely of a government, but of millions of innocent, even if temporarily deluded, people. Even more fundamentally, economic pressure is the method of physical compulsion rather than that of moral force. To say that the mere threat of the boycott would be sufficient to bring Japan to time does not alter the fact of physical force as the determining factor. It might seem temporarily expedient, but it would be a dangerous surrender of the higher principle which is bound to win if persistently followed.

By no means are we indifferent to the present procedure, authorized by the principles of international law, whereby neutral nations may supply belligerent nations with munitions of war. This enables our manufacturers of arms to make profit out of the blood and carnage in other countries. To say the least, it lays them open to the suspicion of obstructing measures of peace for their selfish interests, just as they now have representatives at Geneva working against disarmament, incredible as such a course may seem. Would that speedy action might be taken by our government, in cooperation with other nations, that would make such traffic in arms unlawful. This kind of a "boycott" we could support enthusiastically.

Although freely granting that Japan has definite treaty rights in relation to China that have not been observed, we deplore and denounce the method and spirit she has shown in her effort to enforce them. Under the leadership of her militarists, she has arrogantly flouted her treaty and Peace Pact obligations, has undertaken a policy of cruel and relentless aggression, and has outraged the public opinion of the world. What are we to do about it? First of all, we should be careful to do nothing that would stir up feeling against the Japanese people and engender wartime hatreds. Here lurks one of the great dangers of the boycott which is a double-edged sword. More positively, we should appeal beyond the war lords of Japan to the Japanese people, showing them how they have been duped by their leaders who have dishonored Japan and caused her to "lose face" before the whole world. While repressive economic measures might bring them this realization, such a course would at the same time alienate and antagonize them, whereas the more pacific approach would be conciliatory and constructive. The pacific method is the longer way round but it is the only sure way to the goal of world peace. In the words of *The Christian Register*, "If we really believe in the way of the spirit, and follow after patience with all moral effort such as our State Department is making, we shall win the only victory worth winning, the only triumph that is enduring. Either the spirit is right or the strong arm is right. We choose the spirit."

"What is that in Thine Hand?"

BY MILTON H. HADLEY

AS MOSES stood watching the bush which burned, but was not consumed, the Lord "said unto him, what is that in thine hand? And he said, a rod." (Ex. 4:2). We are told that the shepherds of the Near East not only carried their shepherd's crooks, but also a stick, something like a heavy cane. Perhaps this was what Moses held. The Lord told him, after the rod had become a serpent and a rod again, "Thou shalt take this rod in thine hand, wherewith thou shalt do signs." Read how Moses and Aaron took this rod, stretched it out over the land of Egypt, and one plague after another swarmed down upon the Egyptians. Then Israel seemed to have taken a blind alley. The Red Sea was before them; the host of Pharaoh behind. There was no way to flee. Then was this rod stretched out about the waters; and they divided, so that the people of the Lord walked across the sea. Just a common staff, yet how marvelous when used for the Lord!

The centuries roll by—see two women come down the dusty road. It has not rained for weeks. No, there are three women—but one seems to be going back. Do you not hear the Lord say, "Ruth, what is that in thine hand?" and she says, "Lord, it is the hand of a friend." And turning to Naomi, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest I will go; and where thou lodgest, I will lodge: thy people shall be my people and thy God my God." Ruth, I thank God that thou didst not let go of that which thou hadst in thy hand; for through thee the nations have been blessed. What a privilege, to hold fast the hand of a friend! What is that in thy hand, the hand of a friend? Hold it fast.

One, two, three; the generations come and go—Obed, Jesse, David. "David, what is that in thy hand?" Just a harp? But do not be discouraged, for that little God-given instrument shall rise up to bless nation after nation and race after race. See, it is dusk, David sits watching the flock grazing in the lingering twilight. He picks up his harp. Only ten short strings, but he sings a new song. Listen; do you catch those opening words? "The Lord is my shepherd, I shall not want." David, I would rather have written those six short verses than all the poetry any other author ever wrote. How David used the possession of his hand for the glory of the living God!

But we move on to the town. A man is hurrying down the street. Are not those funny objects for a man to have in his hand? "Hosea, what is that in thine hand?" Children's playthings? A rag doll and an old carved duck? Why, Hosea, what are those for? But he hurries on to the other end of town and knocks. He is invited in, but not cordially. He is pleading with a woman. She is his wife, the mother of his children, and he shows her those simple playthings. Tears come to her eyes. Yes, she will return to him and to her children. And Hosea begins to catch a glimpse of the infinite. In his love for wayward Gomer he perceives something of the greatness of the God of Love, ever pleading with wayward Israel to return. Sinner, you and I can never get so far from heaven here on earth, but that the Love of God will pursue us. And possibly some old childish plaything or memory will bring us to tears and repentance. Hosea, how wise thou wert to take those old threadbare playthings in thine hand!

Centuries pass and we find two friends, closely knit to-

gether in tragedy. Their inspiration and ideal has been put to death. See, one friend has a legal looking document in his hand. "What is that in thine hand, Joseph?" "A deed. A deed to a little parcel of land near the city. I bought it because of a new-hewn tomb there." Yes, Joseph of Arimathea, we remember thee to this day because thou didst buy that parcel of land and then, so gladly, didst let the earthly temple of our Lord and Master be the first one ever to inhabit its recesses. Thy tomb will never be as ordinary places of burial, for watch the procession. Mary Magdalene, John, and Peter were only the first of the millions. "And, Joseph, what is that in the hand of thy friend, Nicodemus?" "A piece of money." One would judge he is buying something more for his comfort, but not so; it is for spices and ointment, wherewith the body of Jesus was anointed. Two rich men into whose hands the Lord had given much. But they were just and faithful stewards.

I wonder what is the matter in Joppa. The people are gathering in one of the poor sections. And there go two men hurrying off inland. Were it today, we would soon see the undertaker arrive and crepe hung on the door. But then, the people stand around. A friend has gone. But here come the men from Lydda, and they have burly old Peter with them. He pushes his way into the room, and sees his friend lying in death. Yes, Dorcas is dead and the poor and needy weep at her bed. Was she not a friend unto them? The Lord had not given her much, for when he called and said, "Dorcas, what is that in thine hand," she replied, "It's only a little needle, Lord." But she had heard him desiring that she use it, and the people are showing Peter dresses, and coats—even that little child has a suit fashioned by her loving hand. Dorcas, because of thy needle and thy generous spirit, we still call thee blessed, and many a society calls itself after thy name. Just a needle, but a needle of blessing.

We hasten on. See that old man with a pen in his hand? He told the Lord it wasn't much, but with it he is writing Revelations. Leap the centuries. A boy has a soap paddle in his hand. 'Tis another Samuel—Samuel Colgate. He made soap and the Lord made him rich. But he knew what real stewardship was and did not say that "ought of the things which he possessed was his own." All belonged to the Lord. And what is that in the hand of that beautiful lady? She holds a hymnal. She is Jenny Lind, and her singing brings tears to dry eyes, for she uses her voice for the glory of God. Frances, what is that in thy hand? Just a little white ribbon which she is trying to tie into a bow. But that little white ribbon of Frances E. Willard is known and respected around the world. And surely that is a book in the hands of that man. "Truly, Allen, what is that in thy hand?" "The Bible." How the Bible and the lisping tongue of Allen Jay have brought joy and peace to many a hungering heart!

And what shall I more say? for the time will fail me to tell of Bunyan and the papers that came into the prison about the milk cans; of Luther and his hammer, driving tacks into that Wittenberg door that have never been drawn out; of that widow with nine children, the widow Moody, with only an empty flour sack in her hand, and of Margaret Fell holding that child prisoner within the hollow of her arm. But will you not agree with me by now? The Lord has put something in the hand of each child of his. It may look ever so insignificant, but is it more insignificant than a knotted stick in the hands of Moses, the hand of a friend in that of Ruth, or the needle in the hand of Dorcas? What is that in *thine* hand, reader of 1932?

Now if the Lord puts simple things in our hands, he can use the simple things we possess. Most of us can write. I wonder if we are like John on Patmos. Up at Lake Geneva one summer a speaker told us of one man who was nicknamed "Postcard" because he wrote so many of them. Possibly riding on a train, he would think of a friend; and there and then would write him a postcard of encouragement. If I remember

correctly, there are now Christians using the possessions of their hands for God because he wrote them a postcard.

Possibly the village smithy under the spreading chestnut tree is largely a thing of the past, but we need garagemen, wielding a wrench and screwdriver who "goes on Sunday to the church and sits among his boys." I shall rise up and call one lady of our town "blessed." I was in a home of sickness yesterday. There she was, cheerful as ever. Last week I was in another home of ill-health. I heard, "I just don't know how I would have got along if it hadn't been for Mrs. —. She came in every morning and swept and dusted and brought food." The week before that I was in a home of need. The good wife said, "Really, I don't see how we would have pulled through this past week if it hadn't been for Mrs. —. She brought us food every day." There, Dorcas, someone is following in thy train.

But what good was the rod in the hand of Moses, or the harp in the hand of David, if they had not used them. The Lord gives only the capacity for doing good. That capacity must be developed to be of service. Paderewski could not play like Paderewski when he was born. It took hundreds of hours of practice. We can either use His gifts, that which we have in our hands, or we can neglect them.

Nay, there is a third alternative; we can abuse them. Undeveloped talents are worthless. Misused ability is a curse. That clever schoolmate of mine were better had he not been born with such ability, rather than have made it a liability. The use of the gifts of God brings blessings only when used in his service.

Friend, you may not have the rod of Moses, the harp of David, the pen of John, or the song of a Jenny Lind, but look at that hand of yours. "What is that in thine hand?" The Lord has given you something. He can use the simple thing you possess. Use of his gifts always brings blessing. Remember, he who uses his gifts for the Lord blesses three: "himself, his needy neighbor, and Me."

Fairmount, Indiana.

Our Unearned Income

BY CHARLES O. WHITELY

"Other men laboured and ye are entered into their labours."
—JOHN 4:38.

THE "idle-rich," who have come into possession of property through no effort of their own and who have not the slightest knowledge of the hard labor and careful economy of those who have gone before, have never made a very constructive contribution to the age in which they live. It does not require much of brain or brawn for the individual to "get on" who has come into the possession of a vast estate for which some one else has labored, and yet some of these "idle-rich" make themselves quite undesirable because of their proud and arrogant spirit. They are proud of possessions which they did not create, proud of a family name to which they have made no worthy contribution and proud of social recognition which those who have gone before have earned for them.

All of this reminds me of some conditions that are so prevalent in our own Society of Friends today. Many of us are living on "unearned income," in so far as our relationship to the church and its work is concerned. I have been reviewing some of the work of the American Friends Service Committee during the World War days and the period of European reconstruction following the war and I am reminded again of the unprecedented scope and efficiency of that constructive, humanitarian service and of the complimentary things that were said and are still being said by others who have come to a better understanding of the "way of life" as taught and ex-

emplified by the Quakers, and I confess with shame that too many of us "swell up" with pride because of the good name we inherited when in reality we have made little or no contribution to the success of these worthy enterprises.

I have just read with supreme delight some reports from four of our mission fields and learned that in spite of handicaps that would cause the average minister in the homeland to feel that it was hardly worth the effort to "carry on" in the face of such discouragements and with such meager equipment, these heroes and heroines of the cross overcame by the sure word of their testimony and brought victory out of apparent defeat. And when I found myself rejoicing over the success of the church in these difficult places and the joy of victory achieved was beginning to bring glow and warmth to my own

spirit, I stopped in the midst of it all and asked, "What right have I to enter into this blessing?" "Why should I share in the 'unearned income' resulting from the labor, sacrifice, and long nights of prayer which others have given?" This is a time of challenge to the Society of Friends. Those who have lived and labored have left to us a valuable heritage. We have a good name for which our forebears have suffered persecutions which took them to prisons and many of them to death. Shall we live on with a degree of pride in the wealth of spiritual assets that have accrued through the years and make no contribution to the generation in which we live and to generations yet to come? I must do more than simply "live up" unearned income. I must make my contribution.

Wichita, Kansas.

Looking Through Open Windows

Glimpses of Our Mission Fields

SOME facts of missionary effort are clearly observable. They are to be found in annual reports, statistical blanks and annual minutes. There is a great array of spiritual achievements which can not be comprehended in reports. They break through narration and baffle description and explanation. They are captured only by an imagination. They are the real products of missions. The by-products go into static records and make up the propaganda whereby we hope to "sell" missions. These records are important and they do convey some indication of spiritual accomplishments. As weak as words and records are, we have no other way of conveying ideas in any general way. It is well, however, to be aware of their limitations when one is using them.

In the perusal of the following reports one may find some open windows upon fields of service. The necessary brevity of statements does not allow for those many angles from which one may get an insight to the deeper meaning of missions. One may get the "feel" of it only by imaginative fellowship with our Friends in their daily service. When you think of a group of little African boys working with Fred Hoyt in the mill, or those little Jamaican girls doing the daily housework under the kindly supervision of Sada Stanley, you feel like you are standing on holy ground. From time to time we count them and the number goes into our records. The significance of those years of training and influence cannot be recorded.

The same significance attaches to the work of all of our other Friends on the mission fields. Every day of service is freighted with possibilities. It is the feel of those possibilities which gives one the sense of reverence and kindles a love for the work.

Directly and indirectly, each of us is called to share life in order to find it

more abundantly. If, as we read the following words from our fields, our hearts shall travel beyond them to our Friends from whom they came, we may feel the tensions of their daily work and be more fully enlisted in their fellowship of service.

HEROIC EFFORTS OF MEXICAN FRIENDS

More than any other of our mission fields probably, Mexico has felt the sense of uncertainty and perplexity in the face of all but insurmountable difficulties. It is common knowledge that the government has directed its policies against the Catholic Church in particular. Incidentally, the Protestant groups have to take thereby certain consequences as well. Clyde E. Roberts has demonstrated a type of heroic devotion to the cause which is deeply appreciated by anyone who has observed.

Last year when the budget was drastically cut, Mexico was the field which took the major share of the retrenchment. The work of faithful missionaries throughout past years is constantly demonstrated in the lives of our Mexican Friends who are so consecratedly facing a difficult task at the present time. It is this spirit of faith and service which has kept the school at Victoria, the Colegio Nancy L. Lee, going. The teachers have taught for practically nothing in order to keep a work that is very dear to them and very important for our Mexican friends in operation. The government has constantly raised standards to which our school must attain if it is to retain its credit. Practically the same problems might be stated for the school at Matehuala. The heroic response of our Mexican Friends to the maintenance of these schools would surely be unexplainable aside from the deep convictions of their Christian faith.

Shortly after the withdrawal of Nancy Lee, Cora Hendrick, and Louetta Knight,

the office of the Board of Missions received the following letter signed by F. E. Estuello, I. Castillo Huerta, and Maria Castillo.

"Circumstances have determined that the responsibility of Friends work in Mexico now passes to the control of national workers and we, trusting in the Lord, accept for our weak shoulders the responsibility that so generously and willingly, our American brethren have carried for so many years.

"And for this reason, conscious of the part which falls to us in so noble a work, we desire to offer our humble resources, material, moral and spiritual to the Lord, keeping in mind always the ideal of doing good and spiritualizing life to such a degree that we shall promote brotherhood and peace and love, patience and tolerance; and thus proclaim by our lives, Christian principles.

"Friends in Mexico appreciate very much the unselfish and meritorious labor of the missionaries and we recognize that they have been and continue to be an inspiration because, when they come to live amongst us, sharing all the struggles and trials that our conditions of life offer, they have succeeded in lifting our lives with their example of piety and Christian love and service.

"For this reason we tender our most heartfelt elegy to the memory of those who now dwell in the country of Eternal Light and for those who still are living, we offer a sincere vote of gratitude and pray that our simple and humble labors may reflect the life of him who inspired them, Jesus Christ, the author and finisher of our faith."

Clyde E. Roberts has been giving the major share of his time with Friends at Villa Juarez in Tamaulipas Province. A new meetinghouse was started there and progressing very nicely when suddenly an edict was given by the government that stopped building operations. Friends

then began meeting in private homes for their services. Very soon another ruling was handed down that religious service in private homes would not be allowed. Through all of this, Friends cling to their Christian convictions and wait patiently for some answer to their problems.

There could be no Friendly service elsewhere in the world that merits more appreciation and support of Friends than the schools and churches in Mexico.

PITHY PARAGRAPHS FROM OUR JAMAICAN WORKERS

A total of 28 boys have been maintained in the Swift Home for Boys during the year, the number in the Home at the close of the year being 26. Most all of the boys have expressed a desire to live Christian lives and are making an earnest effort to do so. All attend Sunday morning church services and Sunday school regularly and the older boys are associate members of the Christian Endeavor. Efforts are continually being made to teach the boys to be true.—H. PAUL MICHENER.

"Give a statement of the year's achievements," is the order in the outline for personal reports and I sit and ponder over the achievements. One boy who always denied any part in any wrong doing has stopped at least twice in the middle of a denial and changed it into an acknowledgment of guilt, and usually is now quick to admit his share in any wrong. Another boy who sometimes took two or three days to pouting after a correction can now come up smiling very soon after having had to be told some pretty unpleasant things. Another who hated work and seemed to feel disgraced by it is one of our hardest and most cheerful workers. All of them have bank accounts and it is most interesting to hear them plan and figure how to make the money do what it must do. At the time of the opening of the new building, most of them got new blouses but one boy who really needed one felt that he could not afford it. When I asked him if he would feel badly to wear his old blouse when the others had new ones, he said, "If I can't afford it I won't worry about it." I felt that he had learned a very important lesson in life.—MARGARET H. MICHENER.

There were 42 boys and 26 girls enrolled in Happy Grove School during 1931. A number of new books were added to the library, and magazines were received from both England and America to supply an adequate amount of reading material in current literature. In November, Dr. Carson Ryan, Director of Education for the United States Indian Service, and Professor Walter W. Haviland, Headmaster of the Friends Select School, Philadelphia, visited the school at



A Group of Our Cuban Pastors

the request of Friends in America who are interested in the school and have contributed generously to its support. They made a careful investigation of the work of the school and of its accomplishments and possibilities. These visitors have expressed themselves as being highly satisfied with Happy Grove and according to a brief notice published in the weekly journal of Philadelphia Friends, they are reported to have said that they found a most excellent school with a superior teaching staff.—MONTCLAIR E. HOFFMAN.

The total number of girls in the Lyndale Home during the year was 53 of whom 23 were Jamaicans, 28 East Indians, and 2 White. Thirty-four of the girls have had the privilege of attending the Highgate Continuation School for girls. The girls do all the work of the Home, such as taking care of the bed rooms and dining rooms and dish washing. They learn to cook, clean house, and wash and iron. Three sewing classes were held at home for the different aged girls on Friday afternoon, and two girls who were at home for the major part of the year had regular instruction in sewing. Each girl is on the Daily Work Program and has some part of the work of the Home to do, both morning and evening. A poultry yard is in its infancy, and some of the girls have been learning the care of it.—SADA F. STANLEY.

Throughout the year the enrollment of the Continuation School has remained near 50. A number of appliances have been added to the school, so that now we consider it fairly well equipped. The concert money for 1930 was used for some much needed tables and cupboards in the basement and for some tubs and ironing boards for the laundry work.

The girls who have been able to attend the series of lectures which have been given at the Friends Church have received a great deal of benefit from them. Mr. Hallett of the Y. M. C. A. at Kingston, lectured on "Nature Through a Microscope," Miss M. L. Stuart on "The League of Nations" and Mr. Percy Smith gave three lectures on London and the mines of England, especially for the students of the schools.—LORA P. ARMS.

During the year the question of "peace" has been brought prominently before our members and scholars in different ways. Some of our scholars took part in the peace elocution contest held in February. The pastor has preached on the subject two or three times, and spoken on it at the Christian Endeavor meeting. Fifty of our members and friends signed the petition for disarmament. A special lantern lecture on the work of the League of Nations was given by Miss Margaret Stuart, M.A. A series of monthly lectures has been arranged from October to March. These have proved very popular, the church being filled on each occasion so far.—PERCY SMITH.

CUBA FRIENDS SURMOUNT DIFFICULT PROBLEMS

Oriente Province: Few years will be so long remembered, it seems to me, as the year 1931. With its uncertainty, suffering, economic depression and political unrest keenly felt here in Cuba, it has marked a rather unusual year in the history of Friends in Oriente.

Most of my activities this year have centered in the Holguin School where I have had three daily English classes besides the usual round of financial and administrative work. However, some time has been given to trips to visit the vari-

ous schools in the Yearly Meeting and also in connection with the work of the churches. The Christian Endeavor Conference, the revolution in Gibara, the rebuilding of the Velasco meetinghouse and school and the visit of Alta Jewell have been some of the outstanding incidents.

Although the meeting at Puerto Padre felt it could not continue with a full-time pastor, due to the present depression, it has continued its work in fine fashion. Emma Martinez has a very fine group of young women who are leading out in the various departments of the church, a Quakerly group of which any meeting would be proud. Pedro Font has served very acceptably with about two preaching services in the month. Emma Martinez is rendering a fine piece of service in the school at Puerto Padre where she has been carrying on so capably for a number of years. Orderly, progressive and thorough, it has won the respect of educational inspectors and the love of students and their parents.

The growing church seems to be assuming some more or less distinctly Cuban characteristics. Missionaries in the main have become counselors and advisors more than directors. They no longer carry the full burden of the initiation and direction of plans but are becoming more and more as fellow-workers in the common tasks.

The nationals are showing progress in the Christian life and in ability to take places of responsibility. There are a few who are quite well prepared for leadership and if they do not have to accept responsibility too suddenly will continue to grow in useful leadership. The Yearly Meeting is young but is developing and with the proper encouragement will be able to carry on.

Missionaries and teachers encourage all of those with whom they come in contact to think a great deal about the opposition movements that are being felt in this country, to weigh and judge the methods as well as the ideals that are back of such movements. By maintaining a somewhat detached point of view, we may be able to help encourage some thought on the problems at hand. For example, the University students have gone out on a strike against the government, leaving classes and thus making it possible for the government to greatly reduce its budget for the University, thus really aiding the government in this difficult time when it seems to be very hard pressed financially. With a little more thought, the group might have kept going to classes, thus preparing themselves for better leadership and keeping constantly by non-violent means their ideals before the country and the government.—ROY C. VOTAW.

Havana Province: Quarterly Meeting has closed and the groups representing the various meetings have hurried away

to get transportation in return to their home meetings. That great company of nearly two hundred Cuban Friends were just waiting there in Central Hershey Public Hall for an opportunity to say from their hearts in the language of the first verse of the Psalm, "Oh give thanks unto the Lord for He is good for His mercy endureth forever."

On either side stretched green fields of sugar cane, corn, beans and the sunflowers, dotted here and there by stately royal palms and the home-like, palm-thatched frame houses. As the trolley cars, autos and busses swept around the curve of the hills and those great beautiful green valleys, bearing them to the place of worship, deep feelings of gratitude and thanksgiving for Friends' privileges filled their hearts. Owing to the economic depression all over Cuba, there were insurmountable difficulties to be overcome in order to meet Quarterly Meeting expenses.

port of their labors and to help prepare a program for the following month.—ARTHUR and ELLEN PAIN.

TOUCHING THE HIGH SPOTS OF WORK IN PALESTINE

During the last five years, three veterans retired from the field: Katie Gabriel, Edward Kelsey, and Alice Jones. Their terms of service represented forty, twenty-five and twenty-three years, respectively. The scars of battle are there, but they are not paraded by these Friends. On the contrary their record rings with victory and fills us, their successors, with inspiration and with the desire to emulate their patience and devotion. It is noteworthy that one of the three is a Syrian.

The Palestine enterprise of the Society of Friends may be characterized as that of "Christian Education." The heart of its message is the saturation of an educational program, which is so much



"Sweet Girl Graduates" from Our Ram Allah Girls' School

The spiritual growth is most encouraging. In the Christian Endeavor, the Bible Schools, and among the church membership as a whole, there has been established the ten cents monthly gift per member for the traveling expenses of the workers. This is a great blessing to the giver as well as those who receive. Some families require this pledge from their smallest child and are responsible for the fulfillment of the pledges. The traveling fund must be constantly replenished because there is not an evening without a service at one of the stations. Sometimes there are services going on all over the field at the same time. Our workers are Samuel W. W. Pain, Arthur W. Pain and wife Berta, Ramon Collaso, Magdalena Hernandez, Magdalena Revilla, Alipio Lopez, Juan Carrison, Angel Hernandez and wife Blanca, Eduardo Garcia, Guillermo Martinez, Juan Barroso, and Paulita Ramierez. All are deeply consecrated, self-supporting, and are spending and being spent in willing service. The workers meet each month in Central Hershey as a Central Committee, for instruction and to give a re-

sought by the people of the country, with the spirit of Christ, his love and ideals. There are agencies in Palestine which are giving an education: the Friends aim to give a Christian Education.

To show what measure of success has been attained, it may be stated that the last five years have seen the enrollment of both schools at the highest in their history. One was not surprised to note a good enrollment directly after the war when education was in unusual demand in Palestine and when money was more plentiful than it is now. But we are happily surprised to note that the enrollment during the last two years, which have been the leanest economically, since the war, has smashed all previous records. This year the enrollment totals 85 boarders in the Girls' School and 92 boarders in the Boys' School, with something like 70 day girls and 50 day boys. This means that the enrollment of boarders in the Friends Boys' School has gone up 30 per cent in the last five years. When this is compared with the humble beginning of about fifteen pupils in each school one is inclined to feel that Friends have accom-

plished something and are still needed for further achievement.

Religion and spiritual values, so far, have defied accurate measurement. The usual indices of spiritual growth are not always trustworthy. The number of new church members, meetings and other statistics may or may not be sure proofs of success in the realms of the spirit. Suffice it to say that our religious activities consist of the following:

- Regular Bible instruction.
- Daily morning devotions.
- Regular attendance at Sunday meetings.
- Sunday Schools.
- Christian Endeavor.
- Personal contacts and informal talks.
- Village Bible-work.
- Women's Sewing Circle.

Such a varied religious program and a friendly atmosphere to which a student body of about three hundred boys and girls is consistently exposed is bound to produce spiritual returns. In fact we feel that spiritual values have been produced.

The Friends Meeting at Ram Allah reaches a wide circle of adults, especially in the summer months when people from many parts of Palestine visit the town and are thus brought into close contact with Friends influence. The new Syria and Palestine Yearly Meeting of Friends forms a still larger circle. Of course it is yet in its infancy but it has potentialities which are worthy of consideration. In general, one might say that this outpost of Quakerism in a land so intimate with the birth of world religions, such as Judaism, Christianity, and Islam, is well worth holding. The peace program sponsored by Friends is most refreshing in a land of racial conflict, religious strife and political transition. It is the earnest prayer and cherished hope of Friends in Palestine to make Christ live anew in his own land. It is the aim of the Friends Mission at Ram Allah to bring the foreign mission as an institution, to as speedy an end as possible. May missionaries be again sent from Jerusalem and Antioch to other lands with the living message of a living Christ. And if American Friends should make a contribution to such an aim, no matter how humble and modest, it is worth the effort.—KHALIL TOTAH.

PRESENTING A PAGEANTRY OF SERVICE IN AFRICA

Our Friends on the Africa field during the past year have felt both the use of joy and sorrow in their efforts. The sense of loss in the passing of Helen Farr Ford has been reflected in all of the reports from the field. In the land of the people for whom she served many years, the last service of loving tributes was held. Her going emphasizes to us the beautiful consummation of self-sacrific-

ing service and promotion by her Lord. Out of a deep feeling of loneliness, Jefferson Ford writes, "I believe the various experiences, privileges, and responsibilities have drawn me nearer to God and have led me into a richer fellowship with Him whose we are and whom we serve. We do not question the rightness of the call and promotion of Helen Ford to higher service."

Two very new missionaries were added to the field by the birth of Robert Benjamin Michener and Gladys Ann Kellum. Word from the field indicates that they are great successes both in popularity and example.

The comparatively sudden changes that are taking place in Africa due to the coming in of civilization, cause a great many conflicts and problems that are quite new to missionary efforts. Many elements of Western culture which have been grown in the West throughout the centuries have quite suddenly been thrust upon the primitive culture in Africa. A sudden break-up of patterns of thought and action of the past has brought to the surface a great many questions which our American Friends have made effort to meet. The lack of finances and therefore of adequate supervision of the work is reported as one of the main difficulties. The financial situation which has gripped America has likewise touched the most primitive people in Africa.

In all of this, Friends of Africa are constantly reporting their faith and hope for the future. During the year there have been 613 received as candidates for membership with 338 approved and accepted as members in full standing. A quarterly meeting of the elders representing all the meetings has developed. This has helped quite materially in uniting the entire work. It carries the suggestion of a possible Kavirondo Yearly Meeting of Friends. Some points have already been discussing the possibility

of a discipline for the whole native church of the mission.

There are 239 out-schools with a total enrollment of 18,352. There are the very elementary and weaker schools taught by Africans. There is a decrease in the age of boys attending school. The second generation which more and more are children of Christians are beginning to go to school in larger numbers than ever before. This accounts for the younger age at which pupils enter school. There are 14 sector schools, the next higher in point of training with 339 pupils enrolled. The Normal Training School, Girls Boarding School and the Technical School are finding added encouragement in the quality of students which attend. A few students go beyond these schools for further training and come back to the Mission as supervisors and teachers. The government is well pleased with our attempt in the education of girls through the Girls Boarding School. Through it the African attitude toward women is being changed and many more future Christian homes are thereby made possible.

The work of spiritual outreach and general supervision has been carried on in the face of tremendous difficulties. In this department of work more than any other, possibly, the changes which Western civilization has brought in has been felt. While numbers have been added to the Friendly group there are many others who have drifted away. These tests which have come have revealed not only the weaknesses, but the points of essential strength and those personalities among the African leaders which are most genuine and to be depended upon.

A scourge of locusts covering the whole country called out the reserve of Friends to the killing of the locusts with a decided evangelistic zeal. Our Friends report that there is no kind of service to be rendered to Africa which they do not look upon as being essentially evangelistic.



A Bevy of African School Girls

The industrial and building departments report the sawing of thousands of feet of lumber, the grinding of hundred of pounds of posho (flour), the making of thousands of bricks and the erection of various additions to properties. The financial stringency which has arisen has caused drastic curtailments to be made which are almost unthinkable when one considers the needs.

The medical department has been conducted on a basis whereby increasing confidence is growing in the minds of Africans and in the esteem of the government. The Christian character of the medical work is being more and more appreciated by natives who see comparisons with similar institutions that are not maintained on a distinctly Christian basis. There were 910 hospital admissions, 210 surgical operations, 120 maternity cases.

The press is turning out thousands of pages of translations of Scripture, hymns, and educational material.

Our African Friends are looking toward America, wondering what is to be depended upon financially. The work has been curtailed in many ways to an almost unbearable point. Out of all this there still emerges the note of hope and faith.

THE INDIANS ARE COMING!

Not with tomahawks now, but into our law courts seeking justice; into our cities looking for jobs; into our breadlines or jails to be supported by the State; or—into respectable, self-supporting citizenship. More than thirty-four thousand Indian children are now in our public schools, preparing to enter into our national life. But how? Very few, as yet, ever get to college, or secure training for outstanding service. Comparatively few are coming into our churches. The white bootlegger is better known to most Indians than the local Kiwanis Club. He finds a helping hand much more often in our slums than in our suburbs. He turns more quickly to the Mexican, the Negro, the Italian or the Jew than to white "Christians." His merging into American civilization is more often through our courts and jails, through divorce proceedings or the necessity to sharpen his wits against ever-present exploiters, than through cultured society, or Christian fellowship.

Through Christian missions, however, many Indians are merging with us on higher levels. Progress made during the past year by groups near Friends centers in four counties of Oklahoma has been unprecedented. Scores of Indian boys and girls have gone eagerly to school the past winter in clothes sent by far-away Friends. The need for clothing is still acute in some places. Approximately 200 Indian children have been reached with Christian teaching through

public school chapel periods, who get it in no other way.

Four new young people's religious groups have been organized by our workers, making a total of nine such groups we are now supporting.

A Friends Meeting, organized by the Kickapoos last September, with nineteen charter members, is growing healthily. Its presiding clerk, a high school senior this year, wants to enter some Friends college next fall if he can get help.

Nine conversions have occurred in regular meetings of our Osage Church since October 1st, all adult Indians, and several more at other places.

Fear of hospitals and white doctors has been almost conquered and a diphtheria epidemic among the Kickapoos averted through our Mission clinics.

White bootleggers among the Indians have been daringly brought to justice. Instruction in citizenship, gardening, farming, sewing and homemaking arts shows increasing results. Two Indian families near Wyandotte have been helped to help themselves by sale of baskets and beadwork.

Our Big Jim Mission farm gave employment intermittently to about forty Indians last year, our strawberry acreage there netting \$255 towards property improvements. An irrigation dam, urged by Government agents, as a demonstration for the Indians, has been built, which promises to increase greatly the number we can employ and also our profits for Mission support. A young Indian is now developing our Kickapoo farm, under supervision, along lines similar to those which have been successful at Big Jim.

How can we measure self-reliance? It is more evident. How shall we value spiritual expression? It is more frequent. How can we report changed lives? They are increasing. How can we make clear the new hope that is born? It shines from a thousand pairs of eyes each week as your ambassadors live their mission among them!



MILDRED BIG EAGLE

Financial support for this work has decreased among Five Years Meeting Friends the past year by about \$3,000. Outside the Five Years Meeting support has increased, but not enough. We are unable to fill the vacancy which will be left by the resignation of Philip and Susie Frazier, who will leave us in May, and our remaining staff must be redistributed, thus crippling our efficiency.

A MODERN PRODIGAL SON RETURNS

Last fall Esther Strong of Johnstown, Pa., sailed for Palestine to teach music in our schools at Ram Allah. She gives the following interesting narrative from her experiences in service.

"With Nahmi I visited many homes in Bethel. If ever there was an angel on earth, Nahmi Shahla is one. You should have seen how the tired, sad faces lighted up when she approached and how glad the people were to see Nahmi. Poverty was everywhere. Many children had sore eyes, and a number of adults were blind. In the rear of one room there was a partition of large stones which I thought must be the sleeping quarters, but no, it was the granary where the year's supply of grain, dried figs and olives, was stored.

The women were so glad to see me. One dear old lady leaned over and kissed my gloved hand, and a tear escaped from her eyes and lingered on my glove. The Sheik invited us to his upper room, where we sat on the floor and were served delightful Turkish coffee which was ground and boiled while we waited. I noticed on the walls some very good amateur drawings, showing a sign of real talent, and inquired about them. They were done by Hamdan, a son of the tribe who had attended a Moslem School in Jerusalem for two years, then, because of financial misfortunes, had been forced to stop. Since that time he had lost all interest in the finer things of life and had degenerated to the point where the fellow members of his tribe were ashamed of him but they were still proud of his work. The Sheik brought Hamdan in to see me and asked me to talk to him. With the aid of Nahmi, my interpreter, Hamden and I had a very interesting conversation. When I left I laughingly called over my shoulder to him, "Hamden, I'll be looking for you at Friends Boys' School next term for where there's a will there's a way." Exactly one week later Hamdan walked from Bethel to Ram Allah to seek admittance to our school, promising to study night and day if we would only take him in. The Sheik himself came to thank me and to call on Allah to bless me for what I had done for their prodigal son. Such things bring one a grand feeling that one is really of some use in the world after all.

RELIGIOUS EDUCATION IS ESSENTIAL

Constitutes the Firm Foundation of Our Various Christian Enterprises

When contributions to our united and benevolent funds run low, we think at once of our mission fields and missionaries. For many reasons it is natural that we do so. They represent our effort to carry out the Great Commission given by Christ to his followers and embody the finest spirit of Christian devotion. Furthermore, they represent a trust, a responsibility for certain peoples which we have assumed and which we should hold sacred. Obligations are involved which cannot be lightly held and our Christian honor is at stake. Moreover, our mission enterprises represent the bulk of our United Budget which in itself indicates that they constitute a major interest on the part of the membership as a whole. It is right that we feel a deep concern when the work on our mission fields is endangered.

Because of our very interest in this evangel of good news, however, we should also feel a similar concern for other phases of our work included in the Budget. Are we to continue to carry on in this and other lands in spreading the good news? If so, what quality of message will we send and who will take it? Is not the process of discovering and preparing the messengers of primary importance? And how shall we cultivate and stimulate a devoted interest that will insure in the future the support of a mission program? What is more essential than the inculcation and development of those fundamental qualities of Christian character and the grounding of our children and young people in those distinctive principles which have so long been exemplified by the Society of Friends?

These are the objectives for the accomplishment of which our Board of Religious Education is responsible, in so far as it is able to carry on an effective program of work. Though greatly handicapped for lack of adequate funds, it has been making a very important contribution to the life of our membership. To the great degree to which its task is prerequisite to the general program of the church, we should see to it that it is enabled to function constructively. It represents a work in Christian and Quaker fundamentals that should be continuous and aggressive. Of all times, periods of difficulty and stress, of mental and moral confusion such as this, are just the times when the work of religious education should be emphasized. The im-

portance of its service is not to be measured by the size of its allotment in the United Budget.

In the larger sense, all our other departments of work have to do with this same, primary task of religious education—of imbuing our membership, young and old, with loyalty to the Christian ideals and principles, by which, and only by which, the Society of Friends may continue to make its expected contribution to Christian progress. If the Christian principles of the Society of Friends are to be maintained, there must be well-grounded Friends to maintain them. If our long-established testimony and concern for human welfare remains strong, Friends' consciences must be stirred and kept tender to the social implications of Christianity and to the responsibility for exercising the rights and privileges of active citizenship. If good will is to flow from us to the ends of the earth, our minds must have understanding and our hearts must have warmth for all nations and peoples and races. In these and other areas, is abundant work for our Boards on Religious Education, Young Friends Activities, Education, Peace, Prohibition and Public Morals, and Publications.

In general, these are the implications of our United Budget. When our benevolent funds fall short, this work of Christian nurture at home, as well as that of missions, tends to languish. May Friends do their uttermost between now and March 31st—and thereafter as well—to help these, our Friendly agencies, to carry forward the important work committed to them.



An Oklahoma Mission Mother and Children

CORNER STONE LAID IN EAST AFRICA

Kenya Newspaper Gives Vivid Report of Ceremony on Our Mission Field

The following account appeared in a Kenya newspaper, and was written by the head of technical work in the Educational department of the government.

On the grass-covered shoulder of a hill rising from Kavirondo forest, with the Nandi escarpment frowning over the whole proceeding, there is a group of fifty Europeans shaded by an awning from the morning sun, listening to an African choir singing a Negro spiritual, "Swing Low, Sweet Chariot." The voices are well-trained; the deep tones of the song blend with the quivering hum of a passing tractor dragging logs on a caterpillar trailer to the mill.

Cloud-capped Elgon, far away, over the lower gold-fields country, forms the background to a temporary platform, built up on the plinth of a new foundation on which the choir is standing—two lines of khaki-dressed school boys, facing the awning and a great crowd of their own people sitting silent to one side. The American Quakers of the Friends Africa Mission, Kaimosi, are ceremoniously laying the corner-stone of a new school-house; and the residents of the whole countryside, from Kitosh to Kisumu, have driven in to encourage the Mission in this extension of their work.

In the course of a morning, we visitors are presented with a pageant, set to music, of the development by this mission of a large area of western Kenya, over twenty-nine years. On the platform, class succeeds class, singing hymns and choruses; a boy tells a story in Swahili; a group of hospital girls—under training as nurses—goes through a complicated P. T. drill; three years of carpenter apprentices chanting in procession display examples of their handicraft.

There are many other buildings on the hill: a double-storied hospital; a dispensary, a maternity ward, the old school house—much too small for the developing work—and various staff-quarters, dormitories, and so on; best of all lower down on the stream there is a turbine-driven saw-mill.

The first party of the Friends Africa Mission began operations in 1902 by marching from the Kisumu rail-head northwards, into Kavirondo; after an extensive safari, they fixed on Kaimosi as a suitable headquarters, where they were given a grant of land. Kaimosi was started as an industrial mission, and has all along retained that character; its influence on the Reserve, from Maragoli to

Kitosh, has been immense. In this area there have, for years, been brick-built native houses, and churches—perhaps one should call them meeting-houses—and well-ordered Christian villages. Quakers are notable for working quietly, though efficiently, which may account for the lack of notice their work has attracted in all these years.

On this day, last Friday, December 18, the acting Director of Education, the Hon. Mr. E. E. Biss, accepting a hardwood mallet from Mr. F. N. Hoyt, the present head of the mission, laid the corner-stone, afterwards speaking shortly, but with great appreciation, of the school, of the happy cooperation between Government and Missions exemplified at Kaimosi, and of the qualities he hoped to see in the teachers the new school would train—humility, courage, and wisdom.

After an interval, usefully filled at a long lunch-table, under the trees, the afternoon concluded the day's programme with sports and football.

The visitors included Colonel Anderson, District Commissioner, and other officials from Kakamega, several representatives of the Medical and Education Departments, Mr. Riddock, of Kisumu, and a few well-known settlers from the Kaimosi farms. The provincial Commissioner sent apologies for his unavoidable absence.

H. O. W.

WILMINGTON NEWS ITEMS

The horizon of Wilmington, Ohio, Friends has been greatly widened in recent weeks through the untiring efforts of the pastor, Herschel Folger, who has brought to the evening meetings speakers representing varied interests and experiences. Among these speakers have been Dr. Sigel Roush of Troy, New York, who spoke concerning his own personal experiences in India; Thomas Q. Harrison, of the National Council for Prevention of War; Dr. Gilbert P. Symons of Cincinnati, an outstanding Episcopal churchman who spoke in keeping with the Washington Bi-Centennial; Robert A. Doan, of Columbus, the conductor of an outstanding men's Bible Class; Dr. Eric Gibberd, head of St. Edmund's Home for Boys, Glendale, Ohio, who gave a professional talk on personal contact; Dr. Henry J. Cadbury, of Bryn Mawr College, and Ray Wilson of Iowa, who spoke on the work of the American Friends Service Committee; Thomas Noah Carter, an ex-convict and worker in prison reform; H. E. Taylor, business manager at Berea College; Gilbert and Minnie Bowles, missionaries in Japan; Dr. A. A. Bond, medical missionary in Africa; Dr. W. R. Pyle, professor of mathematics in Wilmington College, who spoke on electricity; Norma C. Brown and Clarence Ropp, of the Temperance Alliance; and the Wilmington College

A Handful of Rice

IN A RECENT issue of *The Evangelical-Messenger*, we read the following incident as reported by one of the Evangelical Church's missionaries in China. At a mission station in that country, an annual, special offering is taken at Christmas for the support of the work and to care for any emergencies that may have arisen. This year, special funds were needed with which to repair some damage caused by revolutionaries. When the envelopes were opened, the pastor noticed that a Mr. Liu's envelope contained a dollar. The pastor knew that this member was very, very poor and did not understand how he was able to give as much as a dollar to this offering, so he made it a point to inquire. The member said that he had not had any special good fortune, enabling him to give the dollar, but that he and his wife wished to have a share, so for the past few months, each morning when the measure of rice was taken for the day's food, the wife first took a handful from the measure and put it aside for the offering. To help better understand the value of this dollar in China, let it be explained that for the lower middle class the cost of one person's food is about \$4.50 per month. The amount remaining for them to eat was less than what is usually considered as the required amount, but the man and his wife were experiencing an unusual joy through this sacrificial gift.

So much for a handful of rice in China. Similar acts of sacrificial devotion could be reported freely from our own mission fields. Shall they be matched by members in the home land? A glance at the figures on the opposite page will show the need. What will be the response between now and March 31st?

"What is that in Thine Hand?"

Gospel Team, composed of student speakers and musicians.

Beatrice Folger and the cast who recently presented here the playlet "Shoes" which depicts conditions existing among the coal-miners in West Virginia, went to Waynesville where they presented the playlet to all Friends in the meeting-house of the General Conference Friends.

An International Relations Club is now meeting at the College every two weeks on Monday evenings. Prof. Willis Hall, who organized the club, has invited all people who are interested in international affairs to attend.

CONFERENCE AT VAN WERT

A most interesting and helpful conference for Van Wert Quarterly Meeting Bible School Workers was held at Van Wert, Ohio, March 1st. The Conference was sponsored by the Committee on Religious Education of Indiana Yearly Meeting. There were forty present throughout, representing three Bible Schools of the Quarterly Meeting.

Ida T. Parker, pastor of Van Wert Meeting, and Aaron Sproul, Quarterly Meeting Superintendent of Religious Education, had charge of the devotionals. Conferences on and discussion of "Our Problems and Program" were led by Lil-

Financial Statement

Consolidated Report of United Benevolences April 1, 1931 to February 29, 1932

Yearly Meetings	1930-1931	1931-1932
Baltimore	\$ 4,745.32	\$ 3,942.69
California	422.00	276.50
Canada	712.50	365.23
Indiana	23,300.65	17,533.38
Iowa	11,458.09	7,050.72
Kansas	2,914.27	1,001.71
Nebraska	1,316.70	981.91
New England	9,849.60	9,257.65
New York	4,219.20	3,039.23
North Carolina	7,157.08	4,306.12
Western	10,011.73	8,059.02
Wilmington	2,640.52	1,872.36
Oregon	743.66	790.30
Other Sources	3,678.99	3,687.38
Special Appeal	275.00	
Christmas Offering	342.96	
Western—1930-31		138.45
Total Receipts	\$83,788.27	\$62,302.65

Boards and Agencies

American Friends Board of Missions.....	\$ 55,482.57
Peace Association of Friends in America.....	630.55
Board of Young Friends Activities.....	1,766.35
Board on Prohibition and Public Morals.....	182.05
Board of Education	104.00
Board on Religious Education.....	1,020.52
Fund for Aged Ministers and Missionaries.....	2,095.85
Emergency Fund	1,020.76

Total Disbursements

United Budget for year ending March 31, 1932.....	\$105,016.00
Receipts to date.....	62,302.65

Balance to be raised by March 31, 1932.....\$ 42,713.35

11 Eleven Months' Budget.....	\$ 96,264.67
Eleven Months' Receipts.....	62,302.65

Eleven Months' Shortage.....\$ 33,962.02

In this, our extremity, we find our opportunity.

QUARTERLY MEETING AT EAST VASSALBORO

Vassalboro Quarterly Meeting was held at East Vassalboro, Maine, February 13 and 14, 1932, with ideal weather for the occasion. The meeting on Ministry and oversight was quite well attended. A brief but worthwhile paper by Alice W. Jones, of Oak Grove School, was devoted largely to those things that have made our Society the dynamic for an individual Christian life. Her emphasis lay distinctly with the Queries, and the unfolding influence they had upon her life as years have proved them worthwhile and vital.

The Evangelistic and Bible School reports were very encouraging, showing interest on the part of each meeting to promote the spiritual welfare of the community it serves. The new rules for the Bible memory contest were read, and the Quarterly Meeting Contest left with the Q. M. Superintendent and the local superintendents to be held in May, at the close of the Quarterly Meeting.

When Friends assembled for worship, James Coney brought a stirring message, emphasizing the things Jesus left to his disciples, he found that the greatest legacy he left them was "interior peace," which has its basis in four foundation truths: Confidence in God; Knowledge of sins forgiven; Power to overcome the world; Faith in Immortality. With these there comes a steadfastness of Christian grace that surmounts all obstacles and remains constant and refreshing.

Sunday morning, all were made to realize the power of the Christian religion. The temptations of Jesus, the strivings for mastery, and the consciousness that progress is challenged by those who have faithfully lived and conquered, all came into our thought as James Coney visualized the reality of Jesus Christ in the life of the individual. There is a test for every life. It must be met, even as Jesus met it. There is a race for every one, in which we must be assured of victory, and prepare accordingly. There is the necessity that we run with patience, flinging aside every encumbrance, looking to Jesus who endured. There is for every one a call to a strenuous religious life.

A basket luncheon was followed by a social hour of song and testimony. James Coney then gave a helpful Bible Reading centered in the episode of the Ten Virgins. Borrowed religion will not open the door to the presence of God. Careless preparation and expected replenishing at the eleventh hour will not meet the need. To greet the coming kingdom it is necessary to prepare and be ready for that hour. Wisdom is the recognition of things as they are and preparing for things that shall be.

lian E. Hayes, Field Secretary for the Committee. A splendid dinner was served at noon and a social time enjoyed.

Errol T. Elliott spoke in the afternoon on the subject, "Jesus' Method of Teaching." He said, "Jesus chose fishermen for his disciples because they had patience and were willing to wait for a strike. He could not use the leaders of the synagogue because they had no sense of need, but the disciples felt their need of help exemplified in their appeal, 'Lord, teach us to pray.' Jesus had faith in the possibilities of these men and received his answers in terms of personal conduct. People went out to do things because

they loved to do right. Jesus' class room was the synagogue, also on the mountain side, the lake shore, and beside the well where there was but one enrolled! Therefore, we have no need to become disheartened if we have but a small group to teach."

In the evening, Errol T. Elliott pointed out that God is the answer of every question, the solution of every problem. "The Church needs today, deep-rooted Christians that are able to stand against every stormy wind that blows. 'If God be for us who can be against us?'" The conference was fittingly closed with the consecration hymn, "Where He leads me I will follow."

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary—20 S. 12th St., Philadelphia, Pa.

BALTIMORE SERVICE COMMITTEE MEETING

The February Meeting of the A. F. S. C. was held on the 27th in Baltimore and consisted of an afternoon session, and a supper and evening meeting. The attendance was unusually fine; Friends were present from Washington, Wilmington, Philadelphia and New York City. Hospitality was extended to out-of-town members and opportunity was offered for informal visiting between sessions. After the approval of recently circulated minutes, the reports of the different Sections were given.

FOREIGN SERVICE SECTION

The personnel of Friends Goodwill Centers is instrumental in furnishing the Service Committee with intimate information concerning material conditions in Europe and the spirit, which helps to interpret understandingly the very critical situation abroad. It is an encouragement to Friends in America to know that people in other countries are living and struggling under the same and similar burdens. The value of such foreign work as is carried on by the Service Committee is evident from the fact that in many of the world's troubled areas Friends have ambassadors of goodwill.

France is trying to promote the co-operation of all her peace activities and organizations. Another peace caravan made up of three young French students is now spending three weeks visiting a number of small villages in the center of France. This is one of the steps which our Center is taking in the interest, not only of the peace movement, but specifically in improving Franco-German relations. Friends representing the International Center and the German Yearly Meeting have recently visited Chancellor Bruning, carrying a special concern regarding Germany's attitude concerning disarmament.

Reports have been received from Gilbert and Minnie Bowles regarding the situation in Japan, which indicate that the military spirit has been greatly revived by the Far Eastern conflict. This makes it more important that the services of Hugh and Elizabeth Borton in Tokyo be renewed on the part of the Service Committee next year.

Word from Harry and Rebecca J. Timbres reports that their medical services are now under way in India. Five villages near Santinketan have organized a small native clinic in a native hut,

where medical services will be given for the five villages. All patients will be expected to pay; those who can will pay in money and those who do not have funds will contribute work. In this way the clinic itself will be largely, if not entirely, self-supporting. Harry Timbres is also beginning a study of malaria in these five villages.

William I. and Hannah Clothier Hull are in Geneva attending the Disarmament Conference. William I. Hull is writing a weekly news service for the American Friends Service Committee based on events connected with the Disarmament Conference.

ANNIVERSARY COMMITTEE

Anna Griscom Elkinton announced plans for the commemoration of the fifteenth anniversary of the establishing of the American Friends Service Committee, which will take place in Philadelphia, April 29 and 30. Invitations have been extended to all Friends, but specifically to those who have been connected with the Service Committee as workers over any part of the fifteen years. Joan Fry, of London Yearly Meeting, will be present and probably one or two other English Friends. An exhibit is being prepared, showing in pictorial form the work of the Committee. An entertainment committee is prepared to see that all Friends from outside Philadelphia are provided with entertainment.

PEACE SECTION

Over the past six years 125 young people have been sent out on Caravans. Most of these young people have been kept in touch with the Committee since and are still active in the peace work. It is planned to send out at least five Caravans during the coming summer.

Institutes of International Relations will be held in three locations during the coming summer. One will be held at Haverford College, one at Wellesley College and one at Northwestern University, Chicago. These are designed not only to give information, but to instill the spirit of apostleship and concern and to see that a sound basis is laid for the peace movement in this country. Since the Institutes are new both in Wellesley and Northwestern, the cooperation of all Friends, particularly in these neighborhoods, in getting attendance is earnestly desired.

Far Eastern Situation; Growing out of the report of the Peace Section there was an attendant discussion as to

Friends responsibility with regard to the Far Eastern Situation. It was decided to ask the Chairman of the Peace Section to appoint a delegation of three Friends to visit President Hoover, to express appreciation of his efforts, sympathy with him in his responsibilities, and to encourage the placing of embargoes on shipments of arms and the refusal of loans to belligerent countries. The Committee was not clear concerning the endorsement of a proposal to encourage the United States to join with the League of Nations in economic measures that may be necessary to restore peace. The withdrawal of our Ambassador to Japan without severing diplomatic relations was discussed as a possible measure to express disapproval and deep concern over Japanese aggression in China. It was suggested that more contacts with Japan should be sought, rather than severing those which already existed. There was general agreement that ways should be sought to express the power of spiritual forces in such situations and to encourage Japanese Christians and those concerned for the peace movement, together with ourselves, to seek such ways of expression.

COAL COMMITTEE

Bernard G. Waring reported for the Coal Committee that 28,000 people a day are being fed; these include school children, pre-school children and expectant mothers. The territory served covers a strip of coal-producing country from near Altoona, Pa., down the Appalachian range into West Virginia and across into Southern Illinois. A great deal of help has come recently in goods and gifts of money; \$25,000 which was unsolicited, and \$33,000 worth of goods, evaluated very conservatively, have been received.

Eleanor Stabler Clarke reported for the Clothing Committee of the Coal Section. Over \$18,000 has been spent to date on new clothing. About \$22,000 worth of clothing has been contributed. Fifty sewing groups are now organized in the various places where we are feeding, in which one thousand women from the mining communities are making clothing for their own children.

Especial attention was called to the loyal support which the Baltimore Friends have given to the work in the coal fields. Edith Blackburn, a member of the Baltimore Meeting, who is now working in Logan, West Virginia, spoke effectively of her experiences.

Ruth and William Simkin, recently of Friends School, Brooklyn, were present at the meeting and it was announced that they were on their way to West Virginia to establish a home in one of the mining communities and to work out plans for rehabilitation there.

J. Passmore Elkinton reported for the Message Committee at the supper meet-

ing. The origin of this sub-committee, growing out of a concern for wider Quaker Fellowship, was presented, and activities of the last few months outlined.

The Message Committee senses the feeling that the time has come to attempt some form of permanent linking-up of Friends in different parts of the world who desire fellowship. Small groups like those in Germany, Japan, Cuba, Syria, Mexico, and independent meetings in America, etc., especially feel the need of belonging in a fellowship with other Friends. In recognition of this, a message has been prepared in the form of a letter to be sent to individuals in every Yearly Meeting in the world, and other members not belonging to any Yearly Meeting who desire fellowship in such a body, outlining in a very general way the organization of such a group, and the advantages that would accrue from membership. The apparent intimacy of this proposal was explained on the basis that bonds of Christian fellowship and a sense of belonging together are all essentially intangible, but mighty.

HOME SERVICE

The secretary of this Section being absent on a field trip, Clarence E. Pickett reported recent activities and plans. The growth of the project from two or three placements a summer to seventy-six the past season was mentioned. This number does not include those working in the coal fields, about forty, or those serving as volunteers in the home offices or store-rooms. The Service Committee feels that the contribution these young people make is more than equaled by the educational value of a summer, or more, spent dealing with the problems of the underprivileged classes of society.

A WORD OF APPRECIATION

Editor, THE AMERICAN FRIEND:

Since reading the article, "Christian Quality," from the pen of our beloved Eliza Armstrong Cox in the February 25th issue of THE AMERICAN FRIEND, I cannot refrain from expressing to her, through the columns of our paper, my great appreciation of the entire article, which presents the truth in such a plain, simple, yet forceful way that its significance and meaning cannot be misunderstood. It does seem that any member of the church who does not possess the power of decision or the courage to vote either for or against, should be barred from any official position in the church. Great inspiration has been gained from numerous articles which our friend and former pastor has written in recent months, revealing an ever increasing beauty of character and spiritual power.

RUBY V. CHANDLER.

Plainfield, Indiana.

CONCERNING DEPRESSION AND ITS CURE

BY CLARA I. COX

The word "depression" is greatly overworked these days, and is used inevitably with reference to economic conditions. We are said to be passing through a period of "economic depression." It seems to me not altogether appropriate to link together the words "economic" and "depression." Strictly speaking, they belong to different realms. Perhaps it would be better to say that people are suffering depression because of the present economic situation. We have serious problems confronting us in industry, banking, commerce. Such problems are economic. Upon their successful solution depends the material welfare and financial security of all of us. We are bound together in the economic system under which we live. Multitudes are being brought to poverty and physical want because of unemployment, reduction of salaries, closing of banks, industrial plants, etc. The economic situation is bad, distressingly bad!

But why should absolute depression, fear and panic result from a difficult economic condition? "Depression" is a word descriptive of a state of mind, a mental or spiritual attitude. One may be mentally or spiritually depressed while financially prosperous. One may be blessedly free from mental depression even while undergoing severe material loss. To be unduly depressed in mind or burdened in spirit because of deprivation of material things indicates that one's affections are centered too largely upon Mammon, too little upon God. Jesus placed no great value upon material wealth in itself. We

are told that during his active ministry he had no where to lay his head. But he was not depressed because of his need for shelter. Paul suffered the loss of all things, but did so gladly that he might gain Christ and engage in his service. Our Lord, while not depressed because of any physical need he himself encountered, was burdened in soul when confronted with unbelief, hardness of heart, injustice or sin in any form. These things weighed heavily upon him, even as they have burdened his followers through the ages. George Fox and John Woolman were bowed in spirit because of the cruelty and inhumanity they witnessed in society, but we have no intimation that loss of money, hardship, or deprivation of creature comforts depressed their spirits.

Without doubt there are grave wrongs in our economic system—greed, selfishness, profit-seeking, unconcern for humanity are all too prevalent. The economic order sorely needs to be permeated with the spirit of Christ. Statesmen, business men, labor leaders, indeed all of us, have a responsibility for bringing to pass a better order. But the remedy for depression because of bad economic conditions is to be found in the realm of the spirit. Courage, hope, confidence born of faith in God are needed. A friend of mine, who died some years ago, was afflicted with paralysis and became an almost helpless shut-in. She was invariably cheerful and I received much more help from her than I was able to give. A favorite biblical passage of hers was Habakkuk 3:17-19, "Though the fig trees do not flourish, and there be no fruit on the vines; though the product of the olive fail, and the fields yield no food; though the flock be cut off from the fold, and there be no cattle in the stalls; yet I will exult in the Lord; I will rejoice in my victorious God! God, the Lord, is my strength; and he makes my feet like the feet of hinds, and makes me walk upon high places." Failure of crops brought to pass a terrible economic situation, and yet the prophet was not depressed or fearful. He rejoiced in the Lord, the God of his salvation, who was his strength and who caused him to walk upon high places above the gloom and fear that might have weighed heavily upon him had he not had an invincible faith and a steadfast hope. The experience of Habakkuk may be ours if, like him, "we look not at the things which are seen but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

High Point, N. C.

Jesus sought for himself and mankind the peace, the rest, the adjustment with the universe which psychology recognizes as the great need of human personality.

BECAUSE OF THY BOUNTY

Because I have been given much,
I, too, shall give;
Because of Thy great bounty, Lord,
Each day I live.
I shall divide my gifts from Thee
With every brother that I see
Who has the need of help from me.

Because I have been sheltered, fed,
By Thy good care,
I cannot see another's lack
And I not share
My glowing fire, my loaf of bread,
My roof's shelter overhead,
That he, too, may be comforted.

Because love has been lavished so
Upon me, Lord,
A wealth I know that was not meant
For me to hoard,
I shall give love to those in need,
The cold and hungry clothe and feed,
Thus shall I show my thanks indeed.
—GRACE NOLL CROWELL, in *Federal Council Bulletin*.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of *The American Friend*.

ECONOMIC PRESSURE UPON JAPAN ADVOCATED

Editor, *THE AMERICAN FRIEND*:

The modest paragraph appeared in the news dispatches from war-torn Shanghai recently which recorded the destruction of the *Commercial Press* printing plant. The concern is credited with supplying about 75 per cent of equipment for schools throughout China.

This splendid publishing plant is but one of the victims of the insane fury of the militarist party of Japan. As it is evident that the mere signing of agreements among nations will not outlaw war, a united economic boycott by all of the leading powers of the globe is the only thing that will stop the insane war boosters in Japan. Truly such a course would seem to be an act of Christian kindness to humanity in both Japan and China.

Is it not inane for the high officials of the great Powers to work and wish for peace while they permit a comparatively small number of business concerns to furnish war materials—such as fuel oil, guns and ammunition, bombing planes, loans of money, etc., to the Japanese military leaders?

And is it Christian for the outside nations to purchase millions of dollars worth of Japanese goods when they know that this aids in keeping alive a crime and a sin, for war is both? Shall Christians aid a war by not opposing it and by not using the means at hand to stop the war without bloodshed?

HENRY RISING.

Los Angeles, Calif.

Editor, *THE AMERICAN FRIEND*:

The situation in the Far East is causing our people to give anxious thought as to what action, if any, we ought to take. In my own study of the problem I have been impressed with the following facts: that Japan produces most of the world's silk, that our country buys most of the silk which she exports, and that the value of this silk amounts to about one-third of the total value of her exports.

An official boycott of Japan by the United States alone would doubtless be futile. It does not seem probable that Congress would agree to cooperate with the League of Nations in a boycott. But the facts referred to above indicate that the American consumers can, if they will, impose an effective boycott of their own. By substituting American cotton for Japanese silk they can so disarrange Ja-

pan's industry and foreign trade as to bring great pressure to bear upon the Government. Japan cannot afford to lose her best customer, especially at a time when no other country is prosperous enough to take our place as a consumer of silk. She is already suffering from a boycott of her cotton goods by the Chinese.

The effectiveness of such an action will depend upon the women of America. It will mean to them a sacrifice in taste and comfort. But war imposes sacrifices of a far different nature. A great majority of American women are advocates of Peace. The "Machine Age" has placed in their hands a weapon which they can use to check the aggressive action of an industrialized nation.

The adoption of this plan would enable the cotton growers to sell their surplus. Textile mills would re-open, and give employment to men now out of work.

Such a boycott would not imply that Japan is in the wrong in her dispute with the Chinese, but it would be a protest against her refusal to submit the issues to investigation and adjustment by the peaceful methods that are available. Even the rumor that they were likely to lose their silk market might dispose them to listen to reason. A successful application of economic pressure in stopping military aggression would give the world a wholesome object lesson.

HERBERT D. WINTERS.

Professor of History.

Keuka College, N. Y.

IT'S THE FINAL INNING!

To All Our Friends:

"All together now! Here's where we win!"

Who has participated in a close athletic game and heard the encouraging words of the captain, as preparation for the final dash to victory was being made, without feeling that reserve strength assert itself and then press a little harder to assure the victory? Or it may be that you have been a spectator lending encouragement to the players by some such remarks as the above and have thereby become a partaker in the final victory.

We are now nearing the close of the 1931-1932 "Budget" game. It is the final inning. The adversary (Depression) is on the mound. He is supported by his teammates: Discouragement, Uncertainty, Losses, Doubts, Fears, Despair, Misfortunes, and Dismay. The signal is

given. He prepares to pitch. You are at the bat. The tying and winning runs (Hope, Faith and Perseverance) are on the runways. They are looking to you. Your supporters have given encouragement (money) with calls of, "All together, let's win," and now they are watching in almost breathless silence to see what you will do. Will you make the hit (dollars) that will propel the runners across and win our "United Budget" game for the year ending March 31, 1932?

Remember, if you are to make this hit (dollars) that is to win, it must be made on or before March 31st or the game is lost. Our workers on the mission fields are depending on you—do not disappoint them.

V. L. B.

Washington, D. C., March 7, 1932.

A LOVING CONCERN

To Readers of *THE AMERICAN FRIEND*:

Now that housecleaning time is here, and you want to dispose of some of those good papers, why not pass them on to some of the "shut-ins," perhaps feeble and aged, that everyone knows something about. Some of them probably have not heard a sermon for years, or a prayer or sacred song unless offered by themselves. They do not have opportunity of seating themselves in a comfortable auto to enjoy a trip in the open air, or to go visit their friends. You cannot tell how much good it would do some of them to receive a package of copies of *THE AMERICAN FRIEND*, *Missionary Advocate*, *Christian Herald*, or other good reading, not just once a year, but several times.

My heart goes out in pity and sympathy to many "shut-ins" as I have known them in different parts of the country, many of whom are good, worthy Friends, who have done their full share in times of prosperity, ministering to the needs of our Christian work. The world owes a debt of gratitude to many such. How can we "pass by on the other side" and forget, especially when the expense of such a contribution would be so small?" Some of them may be your next-door neighbors, and you may not have called to see them for years, written a letter, or seemed in any way interested, unless it was to phone a neighbor and ask in a critical way about them.

So for the sake of dear, precious souls who are really suffering for something good to cheer their lonely pathway, please remember "there are lonely hearts to cherish while the days are going by."

A FRIEND.

POSITION WANTED

A woman Friend, who has had several years' successful experience, desires position as matron in school or other institution, in a Friends environment if possible. Inquiries may be addressed in care of the Editor of *THE AMERICAN FRIEND*.

QUAKERDOM • AT • LARGE

A cablegram from Rufus M. Jones, March 7, at Hongkong, China, states that plans had changed in view of the improved international situation. Some of their party had already left for Shanghai and all the others would leave Hongkong on March 8, some proceeding to Peiping and some stopping at Shanghai for varying periods up to two weeks before going to Peiping.

* * * *

Our well known English Friend, John William Graham, has agreed to become a candidate for a seat in Parliament from Cambridge, as a representative of the Liberal party. The distinctive feature of his candidacy from an American point of view is that he consented to run (or "stand" as they say in England) only after he became convinced that he could not be elected, the Liberals being the minority party.

* * * *

Howard H. Brinton, lecturer in philosophy for the present semester at Haverford College in the absence of Rufus M. Jones, gave his first talk to the student body in collection on the subject of happiness. Having read the Beatitudes he stressed the lesson that people are happy when they are doing something unselfish, and that selfishness results in dissatisfaction.

* * * *

A recent issue of the *Kansas Citian*, the weekly magazine published by the Chamber of Commerce of Kansas City, Missouri, was devoted to the subject of Local Taxation and Finance. The material presented was prepared by the Public Finance Committee of the Chamber, of which Francis A. Wright is Chairman and whose picture appears in the magazine. For many years Francis Wright has been the accountant for the Five Years Meeting of Friends.

* * * *

The visit to Denmark last autumn of the delegation of English, German and American Friends has resulted in the opening of a Quaker study group in the house of Regnar and Debora Halfdan-Nielsen. They started just before Christmas, having invited a few young people, and decided to open a kind of discussion on the basis of Quaker Thought and Practice. They have had twelve at each meeting, including altogether eighteen different persons. They start with a period of silence and the discussion afterwards seems very lively. All who come seem very open-hearted and serious in their concern.

Moses Bailey, a prominent Friend of New England Yearly Meeting, who has for some years been Assistant Professor in the Department of Biblical Literature at Wellesley College, has been appointed Associate Professor of Old Testament at the Hartford Theological Seminary, in which institution he is expected to take up his new work next fall. After receiving his bachelor's and master's degrees at Earlham College in 1914 and 1915, he entered Hartford Seminary, from which he was graduated in 1919. He spent two years teaching at our mission at Ram Allah, Palestine, in connection with which he carried on his studies in Arabic. Later, when he returned to this country, he completed his graduate work at Hartford and Boston University. Friends are thus to be represented by two members on the Hartford Seminary Faculty, Alexander C. Purdy having for some years been identified with the Seminary.

* * * *

Francis Ernest Reed, who was Inspector of Schools, Examiner, and Director of Education successively for twenty-seven years in Jamaica, retiring in 1919 on a pension, died recently at the age of eighty years. He was born in London, received his education in England, Germany and France, and was Assistant Master at University College, London, and Headmaster at Kendal. In 1892 he was selected to be Inspector of Schools in Jamaica and throughout his official career in the colony was attached to the Education Department. He was also a member of the legislative council for many years and for five years after his retirement from the public service he filled the position of Secretary of the Jamaica Schools Commission. He was an authority in educational matters, and his advice and experience were very valuable to the government. For several years he was a member of the Board of Governors of Friends Happy Grove School at Hector's River, Jamaica, B. W. I.

* * * *

Along with many other Friends who know him either directly or indirectly, we had been wondering how Dr. Nitobe, a Friend and well known Japanese statesman, had been faring since the rise of the war feeling in Japan following the launching of her course in Manchuria. We were accordingly heartened and encouraged some days ago when we heard that our Friend had been allowed to express himself freely in opposition to the current trend of public sentiment. We have been correspondingly disheart-

ened to read the following cablegram in the *New York Times*, dated March 4, sent from its representative at Tokyo: "The extent to which jingo feeling has been stirred up in Japan was shown today when Inazo Nitobe, for seven years Japan's representative at Geneva, went from St. Luke's Hospital, where he was receiving treatment, to the headquarters of the Army Reservists' Association to apologize for remarks attributed to him in a lecture to the effect that militarism was as great a danger as communism. Five uniformed officers escorted Mr. Nitobe from the hospital. He explained that the kind of militarism he censured was not that of the Japanese Army, but of the Chinese war lords. One hundred delegates of the Association are deliberating whether his explanation can be accepted." Although the cablegram was sent by a highly esteemed American journalist in Japan, it is to be hoped that the facts may prove not to be exactly as reported.

NEWS OF OUR MEETINGS

Chicago Monthly Meeting had an unusually large attendance on its February Suburban Sunday. Dr. A. A. Bond, missionary in Africa now on furlough, was the invited guest speaker. He gave the message in the morning meeting and a lantern slide lecture on Africa in the afternoon meeting. Both messages were very interesting and helpful to those present. Dr. Edgar H. Stranahan's presence and participation in the morning meeting was also appreciated.

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Friends of Bear Creek Meeting, near Farmland, Indiana, extended a public welcome to ten new members during the morning service of March 6, eight of them as active and two associate members, and all of them by request.

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Courtland Avenue Friends Church in Kokomo, Indiana, recently closed a three-weeks' revival meeting that was outstanding in the history of the church. The pastor, Arthur Haworth, conducted the meetings for the first week with good attendance and interest. Charles Stalker of Columbus, Ohio, was the speaker for the next two weeks, when many hearts were deeply stirred. Seventy-two came forward and were saved, sanctified, or reclaimed. Twenty-two of them have requested membership. There was splendid fellowship and cooperation. The Sunday school has an attendance of two hundred and the missionary society is growing rapidly, twenty-eight young

women have expressed a desire to organize a society and plans are under way to do so. Over forty were present at the parsonage for the last meeting. The young people's cottage prayer meetings on Tuesday evenings are well attended and also the Thursday night prayer meeting at the church. The North Kokomo Friends Mission is in fine condition with a pastor giving full time, and the work is well organized. Twelve new members were added to the church from the mission making a total of thirty-four new members from both places. The pastor and his family are highly esteemed in the community and his work is very satisfactory to the meeting.

* * * *

Colorado Friends are interested in the Boulder School of Missions for the Rocky Mountain region and interdenominational which will be held at Boulder, Colorado, June 21-29. They recommend the school very highly as a place to rest and enjoy the unusual mountain setting as well as the Christian fellowship and inspiration. There is a lodge and cottages for women, a cottage for young women, a camp for girls and cottage for children's activities, with classes for Bible study and of home and foreign missions under leaders of national renown. Programs will be available in April.

* * * *

The Sunday morning meetings at Oskaloosa, Iowa, have been well attended throughout the winter months. The Intermediate Christian Endeavor under the direction of Esther Haworth, has kept up a good attendance and interest. The College Young People meet in a discussion group on Sunday evenings, and the Thursday evening prayer meetings have been very interesting. Two of the latter were in charge of the Missionary Committee of which Irene Stranahan is chairman. A review of the Home Mission work among the Indians in Oklahoma was given by Moses T. Mendenhall illustrated with slides showing the workers and mission stations. The peace Committee had charge of one evening when Robert Pyle, the chairman, and William Berry each gave instructive talks on the peace movements of the day. The Bible School Council, including teachers and officers of the school, have been meeting each month in the homes of the members with good attendance and much helpful discussion.

* * * *

Ackworth Quarterly Meeting was held in Indianola, Iowa, February 20 and 21. The meetings were quite well attended considering the condition of the weather and roads. Percy M. Thomas, pastor of the Friends Church at Des Moines, spoke Saturday morning concerning the need of sanctified Christians in carrying on the work of the church. At the afternoon

business session, C. V. Stanley, the treasurer of Iowa Yearly Meeting, presented the financial condition of the Yearly Meeting and answered questions concerning this year's budget. Sunday morning Everett Davis, the pastor at Ackworth, gave a challenging address emphasizing the need of prayer, the seeking of reliable information and clear thinking in the solution of our tremendous economic problems of today. The afternoon meeting was in charge of the young people of the Quarterly Meeting under the direction of Margaret Hadley. The discussion centered in the topic of "Youth and the Church" and was a profitable occasion for both old and young.

* * * *

Daniel W. Whybrew conducted a revival for three weeks at Shirley, Indiana, Friends Church in Spiceland Quarterly Meeting with good results. The word was preached with power, and the meetings were well attended. Several came forward for prayer, some of whom have made request for membership.

* * * *

Under the leadership of Aaron Napier of Newcastle, a series of revival meetings was held at the Friends Church of Winchester, Indiana, February 7-23. Over thirty persons testified to having sought and found Christ as their Savior. The most of these made public confession of their faith and experience during the meetings. About twenty-five of this number were boys and girls of the 'teen age from the Bible school. The spiritual interest and life of many of the members was renewed and strengthened. Children's meetings were conducted by Inez Napier, which proved an inspiration and blessing to many of those who attended. Some of the children gave their hearts to Christ during these meetings. The Winchester Friends greatly appreciate the splendid work done by them while here and also for the fine spirit which remains in the Meeting as a result of their ministry.

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Whitewater Quarterly Meeting was held with First Friends, Richmond, March 5. Following the meeting on Min-

istry and Oversight, messages were given by Henry J. Cadbury and Clarence E. Pickett of Philadelphia, and Raymond Wilson, who is field secretary for the American Friends Service Committee in the middle western states. The general theme was the Conviction of the Sacredness of Human Personality with its influence on Quakerism in the past and some present-day challenges to it. During the business session when reports were given from the Evangelistic Committee and the Young Friends Activities Committee, a business session was also held for the Middle West Division of the American Friends Service Committee, with Mervin Palmer of Indianapolis presiding. These groups came together for further consideration of the relief work in the mining districts when much helpful information was given by those who are serving at close range. Roland White of Whittier, California, who is helping in relief work at Greenville, Kentucky, was also present. Russell Burkett and Eliezer Partington, pastors at Fountain City and Greenfield, and several Friends from Wilmington, Ohio, were recognized among the visitors.

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Denver Quarterly Meeting of Friends was held at Las Animas, Colorado, February 19-21. Two auto loads of delegates were present from Colorado Springs, 130 miles away, and ten visitors came from Walsh Quarterly Meeting in Kansas Yearly Meeting. Prof. Bernard Mott and a quartet from Haviland Bible Training School rendered very acceptable service, and also Walter H. Wilson, Yearly Meeting Superintendent. The attendance was larger than usual and the business was conducted in the spirit of the Master.

ENOS HARVEY

Enos Harvey for many years a prominent minister in the Society of Friends, departed this life at the home of his daughter in Fairmount, Indiana, February 23, 1932. He was born in Hendricks County, the son of Mahlon and Zelpha Hadley Harvey, and came with his parents to Grant County, who settled near

George School

Twenty-five Miles Northeast of Philadelphia

Committee of Management appointed by Philadelphia Yearly Meeting of the General Conference

BOARDING CAPACITY: 160 BOYS, 156 GIRLS

All Friends' children are eligible for scholarships, if circumstances warrant, to help meet tuition rate which is fixed to cover bare minimum cost of operation.

GEORGE A. WALTON, *Principal* WILLIAM EVES, 3rd, *Dean*
E. CONSTANCE ALLEN, *Dean*

Box 351, George School, Pennsylvania

Little Ridge Meeting, and here attended a private church school in a log church on the site of the present meetinghouse. In 1879 he was united in marriage to Mary Wilson, who died two years ago. Two children survive him: Ethel Edwards and John Harvey, and five grandchildren.

Interested in education and the best things of life, he endeared himself to all who knew him. Experiencing a call to the ministry in the Friends Church, of which he was a birthright member, he moved his family to Richmond and for two years took a course in Bible study at Earlham College. He became pastor at Jonesboro, at Amboy, at Fairmount for ten years, at Sandwich, Mass., at High Point, N. C., and at Bloomingdale. Then for nine years he was superintendent of Western Yearly Meeting of Friends and resided with his family at Noblesville, Indiana.

Upon retiring from active service he returned to his old home Meeting, where he and his wife enjoyed their own home and the friends of early years. Here he was part-time pastor, where he felt most at home and was loved by both old and young. He had spent most of his seventy-eight years helping others to love the Lord better. Truly "a prince and a great man has this day fallen in Israel."

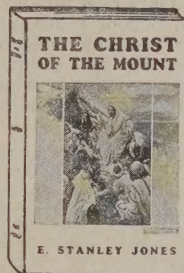
DEATHS

ALLEN—At his home in Houston, Tex., February 20, 1932, H. Wesley Allen, son of Alfred and Nancy Workman Allen, in his eighty-fifth year. Born at Snow Camp, N. C., he was a student at New Garden and Sylvan Academy, and taught at Mt. Harmon, N. C., and in Fairview, Kans. He married Agnes L. Brown and lived at Argonia, Kansas, Friendswood, Texas, and came to Houston in 1913. He was a member of the Friends Church and filled many offices of trust and responsibility. He was a wise teacher, a valuable counselor, a helpful guide, a loving brother, a faithful husband and a precious father. Three daughters, a granddaughter, three brothers and two sisters survive him. Funeral services were in charge of Luther Dillon. Interment in Friendswood cemetery by the side of his wife, who was buried on December 20, 1931.

BUTLER—At Lewisville, Indiana, February 20, 1932, Walter Butler, aged sixty-three years. He had been a resident of Lewisville and Straughn practically all of his life. His wife, Elizabeth Butler; a son, Leslie, and two brothers, John and William, survive him.

DAVIES—At his home in Marshall, Indiana, February 17, 1932, after three years of failing health, Samuel Davies, son of Samuel and Jane H. Davies, aged nearly eighty-eight years. He was one of a family of thirteen children, all but two of whom have preceded him in death. The surviving brothers are John and Jacob Davies of Bloomingdale. He was one of the leading members of Marshall Monthly Meeting while health permitted, having served as clerk, as treasurer, as an elder, and was Bible school superintendent for years. Though born and reared near

BOOKS— FOR Pre-Easter Reading



THE CHRIST OF THE MOUNT

By E. Stanley Jones

Is the Sermon on the Mount merely a piece of impracticable idealism or can it and should it be applied to our actual everyday programs? The author's answer to this makes a valuable book for those who honestly want an adequate way to live.....\$1.50

BETWEEN TWO WORLDS

By Daniel A. Poling

Here we see the human side of the Master in the simple lives of everyday people of that time. With keen literary skill, Dr. Poling creates a story which is a virile, human life of Jesus.....\$2.00

HE TOOK IT UPON HIMSELF

By Margaret Slattery

Here are dramatic sketches of noble personalities who have felt an individual responsibility to God. Written in Miss Slattery's inimitable style, this book is of particular interest to young people.....\$1.00

PATHWAYS TO THE REALITY OF GOD

By Rufus M. Jones

In writing of his purpose in this book, the author says: "To infuse persons with faith in God, to arouse the conviction that the Heart of the universe is friendly, to help a generation to get its feet firmly on the high-road to confidence in spiritual energies to live by, is, in itself, as practical a service as increasing the corn crop or as turning slums into fine houses."

\$2.00

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street

Richmond, Indiana

Bloomingdale, he had been a resident of Marshall for more than forty-five years. His wife and four sons and their families survive. Funeral services were held in the meetinghouse at Bloomingdale, in charge of Edward M. Woodard, pastor of Marshall Friends.

DOCKUM—At Colorado Springs, Colorado, February 21, 1932, Elizabeth W. L. Dockum, daughter of Charles M. and Mary J. Linton, in her twenty-first year. Born at Terre Haute, Indiana, she spent her early childhood in Hillsdale and in 1923 went with her parents to Colorado Springs. She was united in marriage to Forrest G. Dockum in 1929, and before her illness both were filling responsible positions at the psychopathic hospital. Five years ago she was converted and united with Friends in Colorado Springs. The husband, her parents, one sister and six brothers survive her, to whom she leaves the memory of a gentle and gracious spirit.

HADLEY—At his home in Bloomingdale, Indiana, February 17, 1932, William Hadley, son of Simon and Eunice Hadley, aged eighty-four years and three months. He was educated in Bloomingdale Academy, taught school for some years, and became a well known farmer because of his fine herds of Shorthorn cattle. Though quiet in disposition, he was a consistent Christian and a loyal

Friend. He was treasurer of Bloomingdale Quarterly Meeting for seventeen years, and was one of the trustees at the time of his death. Though quiet and unassuming in manner, he will be greatly missed. He is survived by his wife, Margaret Newlin Hadley, and by a son and a daughter. Funeral services were held at the residence, with the pastor of Bloomingdale Meeting, Lyman G. Cosand, in charge.

HAMMER—At Orosi, California, February 25, 1932, Seth Francis Hammer, son of Seth and Elizabeth Hackney Hammer, aged eighty-six years. Born in Richland, Iowa, he was married to Amanda J. Battin in 1872, and to them five children were born, three of whom survive: Effie L. Barker, Jesse D. and Sarah Leota Hammer. He was closely identified with church activities, serving as elder and clerk of New Providence Monthly Meeting.

HILL—At the home of her daughter, Edna H. Chilson, Wichita, Kansas, February 4, 1932, Elizabeth Ann Allen, daughter of Herman H. and Julia Wilson Allen and widow of John J. Hill, in her eighty-fourth year. Born at Carthage, Indiana, a birthright member of Friends, she was married at Thorntown in 1870 and thirty years later moved to Oklahoma and finally to Wichita. Of her six children three survive: Niota B. Rees,

Westtown School

Announces the continuation of the Regional Scholarship Plan for 1932-33

who are ready to enter Sophomore or Junior years in High School (10th and 11th grades) are eligible. Each scholarship is for \$400 per year and may be retained until graduation, if satisfactory standards of scholarship and conduct are maintained. Competition is open to all Friends and to non-Friends when one parent is or has been a member of the Society. Applications are now being received. Address inquiries to

JAMES F. WALKER, *Principal*

Westtown School

Westtown, Pennsylvania

Whittier, Calif.; Edna H. Chilson and Hazel H. Stanton, Wichita, Kansas. With her husband she was engaged in missionary work among the Big Jim Indians in Oklahoma and also lectured against the evils of the liquor traffic. The husband died fourteen years ago at Fowler, Colo. She was a member of the Friends Meeting at Whittier, Calif. Funeral services were in charge of Charles O. Whitely. Interment at Maple Grove cemetery, Wichita.

KENDALL—At his home near Straughn, Indiana, January 24, 1932, William H. Kendall, in his seventy-third year. He was married to Mary Emma Stopher in 1882, who, with their nine children, survive him; also a brother, Henry. During many months of suffering he had no words of complaint but was sustained by faith in Christ. Funeral services were conducted in Hopewell Church by Truman C. Kenworthy, assisted by Chesleigh Haskett of Spiceland.

LEVERING—At the Homeopathic Hospital in Washington, D. C., February 13, 1932, Clara M., daughter of Samuel and Phoebe R. Levering, aged seventy-two years. Born in Morrow County, Ohio, she grew to womanhood in a truly Christian home, and lived a life of positive faith and fruitful service. She was a graduate of Earlham College, class of 1881. The family later removed to Maryville, Tennessee, the last years of her life being spent in the Civil Service of the Government at Washington. Among whatever circumstances, her life was felt by all who knew her to be an influence for good, her special interests being in the lines of missions and temperance. Interment was at Guilford College, N. C.

MCBANE—At his home in Thorntown, Indiana, February 23, 1932 John McBane, in his eighty-eighth year. Born near Graham, North Carolina, he developed strong convictions against slavery for which he suffered hardships during the Civil War. He came to Indiana in 1878 and five years later was married to Martha Brown. Three children were born to them who, with their mother, survive him. He was a successful farmer and a

Westtown offers ten competitive regional scholarships throughout the United States. Applicants will be nominated by committees of Alumni in each district, the selection being made on the basis of character, leadership and scholarship. Only new students

faithful member of Sugar Plain Friends Church. Funeral services were in charge of his pastor, Chester B. McKean.

PHILLIPS—At Haviland, Kansas, Mary A. Phillips, a member of Haviland Friends Church, in her 74th year. Born in England she came in childhood with her parents to America and in 1874 settled in Michigan. She was converted to Christ and joined Friends in 1894, remaining loyal to the church and true to every trust given. She is survived by her husband, ten children, and fourteen grandchildren.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4411-15 Indiana Ave. Take Indiana Ave. Surface Car, or South Side Elevated to 43rd St. Bible School, 9:45; Worship, 11:00 a. m. Second Sunday each month is Suburban Day, with luncheon served at 12:30 and Discussion Group meeting at 1:30. Leslie Frazer, Minister, 1149 E. 61st St. Telephone Fairfax 3193, to whom names and addresses of Friends coming to Chicago should be sent.

CHICAGO, ILLINOIS

57th Street Meeting, John Woolman Hall, 1174 East 57th Street. Meeting for worship, 10:45 a. m. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks South. Send names and addresses of Friends coming to Chicago to Garfield V. Cox, Clerk, 1332 East 56th Street.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11:00 a. m., Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Avenue and Shoshone Street. Worship 11:00 A. M., Bible School 9:45 A. M., Christian Endeavor 6:30 P. M. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, 2691 Joy Road. Take Fourteenth car to Joy Road or Clairmount car

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LOS ANGELES, CALIFORNIA

Friends Meeting, 950 W. 17th Street, corner of Toberman. Sabbath Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m. Ernest Lamb, Minister.

MIAMI, FLORIDA

The Miami Friends Meeting has a cordial welcome for those attending its meetings for worship First-day morning, 10:45. 2nd floor of the Professional Building, 226 N. E. 2nd Avenue.

PASADENA, CALIFORNIA

First Friends Church, Corner Raymond Ave. and Villa Street. Bible School, 9:30 a. m. Worship, 11:00 a. m. and 7:30 p. m.; C. E., 6:30 p. m. Prayer Meeting, Wednesday, 7:30 p. m. Brotherhood Dinner Programs second Tuesday each month at 6:30 p. m., September to June. Pastor, Edwin McGrew, 505 N. Raymond Ave., Phone Terrace 6369. A cordial welcome awaits you.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Chas. S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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